

# CHRISTIAN INTELLIGENCER AND EASTERN CHRONICLE.

"WERE ONCE THESE MAXIMS FIXED,—THAT GOD'S OUR FRIEND, VIRTUE OUR GOOD, AND HAPPINESS OUR END, HOW SOON MUST REASON O'ER THE WORLD PREVAIL, AND ERROR, FRAUD AND SUPERSTITION FAIL."

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## THE PREACHER.

### THE NATURE AND OBJECT OF PUNISHMENT.

#### A DISCOURSE.

DELIVERED IN THE HALL OF THE FRANKLIN INSTITUTE, PHILADELPHIA, WEDNESDAY EVENING, MARCH 5, 1828.

By Stephen R. Smith.

For whom the Lord loveth, he chasteneth; and scourgeth every son whom he receiveth.—Heb. xii. 6.

The great objection to the doctrine of the final purity and happiness of all men, is,—that God is a holy and just Being: that because he is holy, he is therefore opposed to sin; and because he is just, he must punish the transgressor. And these things are asserted and insisted upon, as tenaciously, and as confidently, as though all Universalists denied them. They have never denied, or even doubted one or the other of them; nor have they ever called in question, either, the holiness or the justice of God: but on the contrary, they have uniformly maintained that he will, and from the principle of his own nature, must—punish sin.

It is proposed in this discourse, to show the certainty, the nature, and the object of punishment.

The certainty of punishment for every offence, and in exact proportion to the degrees of malignity by which each sin is characterised, is legitimately argued from the universal experience of mankind. Such are the operation of the eternal laws of cause and effect, that moral beings cannot be sensible of having done wrong, without feeling the miseries of guilt and remorse. It is true, that inattention to the nature and influence of compunction, may induce a belief that it is no part of punishment; because it is consequential—naturally and unavoidably growing out of the act of transgression. Hence many who have felt its keenest pungency have still looked for other indications of the Divine displeasure. And hence also, the incongruous notion of local and literal flames, in order to punish an immaterial essence, and to impart misery to mind! It is not doubted that the outward circumstances of the transgressor, may be and often are, much affected by his conduct. But it is because he has a material body, and sustains certain relations which are necessarily under the influence of human actions. Still, external sufferings, when they are not perceived to be intimately connected with a sinful action, or consequent upon a vicious course of life, are viewed rather as misfortunes than chastisements.

Let the question be put to every man—whether he ever felt punishment for sin? and let him understand that all the guilt, shame and misery which sin produces, is its punishment; and every sinner will perceive that he has been punished. Let him recollect the "stings of outrageous conscience" which have harrowed up his soul—the bitter anguish which the memory of his crimes inspires, and he will feel that "there is no peace to the wicked." All this, and more than can be described has been endured by every transgressor: and the record is indelibly written upon his conscience.

Revelation in respect to this subject, accords with experience. "Forgiving iniquity, and transgression, and sin, and that will by no means clear the guilty." Ex. xxxiv. 7. "The wicked shall not be unpunished." Prov. xi. 21. "For the son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works."—Matt. xvi. 27. "Who will render to every man according to his deeds," &c. Rom. ii. 6—9. "And behold I come quickly, and my reward is with me, to give every man according as his work shall be."—Rev. xxii. 12.

It is impossible not to perceive that the direct and plain import of all these, and many more passages of scripture which might be adduced, is, that every man in his own proper person will receive a punishment proportioned to his sins.

The fears of men have suggested, and their ingenuity has invented a system by which they flatter themselves that they shall escape deserved punishment. This system supposes, that those who believe in the all-merciful atonement of Christ, will be exempted from the chastisements to which they are justly liable by sin.—That Jesus suffered in the place of all those who shall be saved; and therefore, that none will be punished who are the subjects of salvation.

But by comparing this system with the passages quoted, it will be seen that it has no authority from scripture. Especially when it is recollected that the Saviour who is supposed to have come into the world for the express purpose of rescuing man from deserved punishment, does himself declare—that he will "render to every man according as his work shall be."

The nature of punishment seems not to have received so much attention as its fear.

That fear has been made an instrument in the hands of skillful and designing men, to influence and control the public mind. Hence those unnatural excitements which tempest-like, sweep over the land from time to time, and deface the moral beauty, and mar the harmony of society. A due attention to, and a proper understanding of the scripture doctrine of punishment, will forever avert those moral and social calamities.

What then is punishment? Perhaps it will not be disputed that punishment—"is the infliction of pain or suffering upon an individual, for the neglect of duty, or the commission of crime." Now the question very naturally arises—in what does punishment differ from revenge? According to this definition they are precisely of the same import. For revenge—"is the infliction of pain, or suffering, for an omission of duty, or the commission of crime."

For instance—a man assaults and strikes you without any provocation. If you proceed to chastise him yourself, by inflicting stripes,—it is called revenge. But if you prosecute him for the insult, and the law should order the same number of blows to be inflicted by the same hand,—it would then be called punishment.

Again—You see a parent, or guardian correct a child for an offence, and you call it punishment. But if the offence is committed against an indifferent person; that is, one who is neither the master, guardian, nor parent, and that person inflict the same chastisement—you then call it revenge. Here then we ask—what is the difference between revenge and punishment? The same pain and suffering are caused in both cases, in the same person, and for the same offence.

The real difference consists, not in the pain and suffering endured, nor in the person, or law that inflicts it; but in the motive with which it is administered. The law recognises the future benefit of the offender, and the motive of the parent is the good of the child—but the only object in the other instance, is the production of pain without any view to the good or ill effects it may produce. Punishment is, therefore, prospective—referring to future consequences; but revenge is retrospective, having reference only to a past offence.

Now the great question is—with which of these motives does the Deity inflict pain on offenders? That God does cause misery—that he does inflict pain on sinful man, is admitted by all who profess christianity, and that he does it, from one or the other of these motives is certain; unless he be supposed to produce misery with a perfect indifference, both to the nature of the offence and to the consequences of punishment. That is—without any motive whatever. But this is never pretended,—and if it were, it would be forever impossible to "justify the ways of God to man."—For the infliction of pain or misery without an object, implies a character wholly detestable—it is one of mere cruelty. It is indeed true, that the being who inflicts misery without a motive, may not be as malignant, and therefore, not as wicked as one who does so merely for the sake of misery; but he is certainly an object of equal dread.

Does the Deity then, punish as a parent, or merely with a view to cause suffering? One, or the other he must do. But here we are met with the suggestion—that the Deity is just, and he must punish the sinner in order to maintain the sanctity of his justice.

But can that be justice which does not aim at doing good? Has a Legislature a right to enact laws—the violation of which will incur a penalty, which if justly inflicted will do no good? Which were obviously enacted with a view to the punishment, and the punishment inflicted only for the sake of misery it occasions? A Herod, a Caligula, and a Nero have attempted a justice of this description; but it was only to incur the merited abhorrence—the utter detestation of all mankind! A parent who should inflict pain upon his child, without the motive of doing good, under the pretence that his justice required it—would soon be taught that he was unfit to govern a family.

Now we assert that the supposition of endless punishment, is an eternal barrier to the possible production of good, and a violation of the maxims of justice. That it is the greatest possible evil—one, which if inflicted can only mark the character of God as cruel, or vindictive. Because it cannot be inflicted with a good motive; and whatever is not from a good motive, is from no motive, or from an evil intention. The former of these is cruelty—the latter is revenge.

But it will be asked—why does this consequence follow from the infliction of endless punishment, rather than from limited? For we know that in some cases, punishments are appended to the violation of human laws, which from their very nature cannot produce any good to the person on

whom they are inflicted. Such for instance, is the punishment of death.

To this we answer, that the punishment of death, has its origin in simple revenge. In the savage state the murderer is considered the lawful prey of the protector of the family of the murdered individual—or of any relative or friend of the slain who may please to take revenge; but the community takes no part in the transaction.—Hence it frequently happens, that the shedder of blood escapes by the lenity of those who are acknowledged to have the right of putting him to death.

Among the Israelites, this procedure became a part of their peculiar system of national polity. And as their institutions were of divine origin, it will be urged that the law authorizing the punishment of death, was a law of God.

To this it will be sufficient to reply—that considering the state of society, and the character of the people to whom this law was given, it might for the time being, be proper. But it will not therefore follow, that it is either proper, or right under different circumstances. And this is evident, from the provision which was made to preserve the man-slayer, by the appointment of the cities of refuge; and the "avenger of blood" acted at discretion, and might if he pleased "spare the guilty." But especially from the fact, that whenever the Deity took cognizance of those crimes which by human laws, incur death—the criminal was spared.

Now as society improved, it was natural that the forms of jurisprudence should undergo a change. But human nature being always the same, in altering the process the same motives and principles were retained. Hence public vengeance has taken the place of individual revenge; and under the forms of civil process persons are still put to death, rather as a matter of expediency, than from any sober conviction of its justice or propriety.

You will perceive this, by recollecting your feelings on hearing the news of some aggravated murder. Your blood seems in fermentation; and you are agitated by the most violent emotions.

You exclaim—the wretch, I could almost rejoice to see him die! I could myself be his executioner! All this is perfectly natural—and it is the germ which shoots up through the various and protracted forms of law, and whose fruit is death.—But it was revenge in its inception; and its termination is revenge!

It must be obvious, that this zeal to punish prevents the possibility of the thing intended. If you would punish the murderer by human agency, preserve his life, for it is impossible for you to render the dead miserable. The distinction between law and right is far from being new; and perhaps that distinction is as strongly marked upon the law which inflicts capital punishment, as upon any other remnant of barbarism which has been transmitted to our times. But habit in a great measure, reconciles us to that which bears the sanction of law; though we can never argue ourselves into a conviction that it is right. And this may furnish one reason why so little effort is made to reform that part of our civil code, at which the public mind revolts.

Another consideration has had great influence in preventing any advance in the system of punishment. It is the doctrine of endless misery. For it was perceived that this could not be for the good of the punished, and yet was supposed to be just; so it was taken for granted that to punish without any benevolent intention would be God-like, and therefore just. And thus men argue, that capital punishment is just by appealing to the supposed truth of endless misery; and on the contrary, would justify eternal punishment, as well as prove it, by referring to our criminal code. This is precisely what might be expected—the law for putting to death, and the doctrine of endless punishment will live, and die together in civil society; and among barbarians will pass for what they really are—revenge.

We now press the question—does the Deity punish for the purpose of taking vengeance—merely for the sake of making miserable; or with the view of benefiting those whom he punishes? The truth of the doctrine of eternal misery, is suspended upon the answer.

It will be in vain to urge—that the wicked are to be punished eternally for the general good. For those who are not rendered miserable, will be happy; and of course need not the dreadful reflection that their friends are in hell, to make them more so. If then, the wicked are not punished for their own good, they obviously are not for the good of others; because it is impossible to conceive of any to the subjects of happiness, without supposing them capable of the same kind of infernal joy, which may be thought to irradiate the gloom of the devils. Besides—the supposition that God punishes without any view to the benefit of the punished, renders him the most malignant, and the most detestable being in the universe. The character of the imaginary Devil, falls infinitely short of our ideas of such immoral

deformity. He would make men miserable, but wants the power: but God we are told, will effect what Devils cannot!

And this subject is surprisingly aggravated by the fact, that God must have foreseen this misery before he gave existence. Yet with this awful destiny in full view—he would create man, and would consequently expose him to the influence of all the means calculated to secure this result. Seriously—had this been a doctrine of paganism, we need not wonder that Nero fiddled while Rome was burning; or lounged with wonted indifference in his gardens while illuminated with the flames of burning christians!

But the sentiment that God punishes without the motive of doing good—or with a view to the benefit of the blessed only, is gradually giving place to a more benevolent system. And some of the most respectable professors and advocates of the doctrine of eternal punishment, maintain—that God will inflict no more misery on any individual, than will promote the good of that individual.

This is admitting in the most full and unqualified manner, that the divine chastisements are paternal. And this admission proves—either that they do not understand the force of their own arguments, or that they do not believe the proper eternity of punishment. For though punishment may be of long continuance, and exceedingly severe; yet if it terminate it will admit of good. But that misery which is endless, positively excludes the production of any good.

Those, therefore, who admit that the Deity punishes with a view to the good of the punished, do in fact abandon the doctrine of eternal misery whether they know it or not. We may safely leave them to decide on their understanding of the matter—thinking it possible that some may preach the truth—"ignorantly in unbelief."

But whatever our reasonings may be respecting the nature of punishment, they can only be proved true by the testimony of scripture. The Psalmist speaking of David in the character of Christ, says—Psalm, lxxxix. 30—34.—"If his children forsake my law, and walk not in my judgments—if they break my statutes and keep not my commandments; then will I visit their transgression with the rod, and their iniquity with stripes. Nevertheless my loving kindness will I not utterly take from him, nor suffer my faithfulness to fail."

Now this is in accordance with a course of the divine providence, which we are permitted to review, for a period of more than three thousand years. The loving kindness of God, has never failed towards the house of Israel, although they have so often been the subjects of very severe judgements and chastenings. But on the supposition of endless misery—all the fountains of divine goodness, and kindness must fail, and the streams of mercy thence, forever cease to flow.

But this pledge of the unfailing faithfulness and loving kindness of God, stands not alone in the word of truth. God by the prophet Isaiah, lvi. 17—18, says—"For the iniquity of his covetousness was I wroth, and smote him; I hid me and was wroth, and he went on frowardly in the way of his heart. I have seen his ways and will heal him: I will lead him also, and restore comforts unto him, and to his mourners."

Language cannot more fully express the purpose of God, not to abandon his creature man, than is done in this quotation. For he is represented as going on frowardly—the Lord was wroth and smote him,—but still will lead him—heal him, and restore comfort to him and to his mourners. Whatever therefore the nature of punishment may be; it is no evidence of the final withdrawal of the care of heaven. Nor is it any evidence that the sunshine of immortal favor will not again gild and cheer the days and the prospects of man; dry up the fountains of his grief, and crown him with imperishable joy.

Those passages of scripture which express the nature of punishment, in the most full and clear manner—do also, as clearly define its object. And this makes it necessary to quote only one set of texts.—Because it must be plain that if punishment be vindictive, the motive must be misery; and if it be paternal—the design is reformation, and of course the good of the creature.

Heb. xii. 9—11. "Furthermore we have had Fathers of our flesh which corrected us, and we gave them reverence; shall we not much rather be in subjection to the father of spirits, and live. For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness. Now no chastening for the present seemeth to be joyous but grievous; nevertheless, afterward it yieldeth the peaceable fruits of righteousness unto them which are exercised thereby."

From this quotation it is plain, that though an earthly parent may act merely from the impulse of his own pleasure—and we may admit him to be short sighted and ca-

pricious; yet, the "Father of Spirits" has one certain and definite motive—and one that is sure to be obtained. That motive is "our profit," and it is the certainty of this result, which constitutes the superior reason for submitting to his corrections.—If we gave reverence to those who might err; we should much rather submit without repining and without fear, to him whose dispensations are directed in mercy, and whose chastenings are administered that we may live.

Contemplating the Deity in the light of this passage, we cannot fail to be impressed with a very pleasing sense of the plenitude of his goodness—while the character which is but too generally ascribed to him, arises in contrast, and excites our astonishment at the infatuation and the temerity of man.

It should not be overlooked, that the peculiar benefit intended by the Deity in our chastisement, is holiness—productive of the "peaceable fruits of righteousness." This is truly paternal—it is precisely that object, which a good parent has in view in those corrections which in the government of his family he finds it necessary to inflict. And though an earthly parent may fail of attaining the contemplated end, from want of perceiving, or applying the proper means; yet of the wisdom for devising, and skill and efficacy, in the application, on the part of the Deity, there can be no doubt.

We may rest assured, therefore, that all the benevolent purposes of God towards man, will, in the fulness of time be consummated—man blessed with the enjoyment of purity and peace—and the universal parent glorified with the unconstrained homage of all mankind. As a further, and conclusive proof of the disciplinary nature of punishment; it should be remarked—that the word so rendered in the strongest connexion with the idea of duration found in the whole New Testament, implies reformation. Matt. xxv. 46.—"These shall go away into everlasting punishment." Here the word rendered punishment is the same that is applied to the process of pruning a tree. The manifest design of which is to render the tree better—more fruitful, and better adapted to the purposes of the cultivator and owner.

So when the moral pruning of merited correction shall have been applied to erring man, he shall come forth from guilt, and from suffering to holiness and peace.

These texts prove, if any fact can be proved by testimony—that God punishes as a parent, for the express good of the punished; the consequence of which is—"our profit," by being made "partakers of his holiness."

Such is the certainty, the nature, and the design of punishment; and when we reflect on the infinitude of means at the disposal of Omnipotence—the resource of the great Father of the universe, we cannot doubt of the complete accomplishment of all his pleasure. And these views are eminently calculated to exalt our conceptions of the character of God, to purify our devotions, to elevate our affections, and to inspire us with ardent desires of rendering a perfect obedience to his commands, while we look forward to that high destiny which awaits the intelligent universe—a blessed and glorious immortality. Amen.

## REFLECTIONS OF THE PAST.

[From the Gos. Her. and Univ. Review.]

Standing as we are upon the ruins of the past year, amid the wrecks of mortality,—where every object is mouldering and wasting beneath the harpy touch of the destroyer and is hastening to destruction, how joyful the reflection that we have a Rock, the rock of ages, upon which we can rest our hopes; a refuge which has stood from everlasting, and will remain forever! We have looked upon the pleasures of life and they have vanished from our sight; upon the works of nature and have seen uncertainty and decay engraved upon them; on the monuments of art and they have crumbled to powder; on friends whom we fondly loved and they have gone from us; on ourselves and we were following fast as the wheels of time can move: we have looked upon every object upon which we could fix our anxious eyes and all was frailty and imperfection! from these we look to the throne of God: change or decay have never reached that: the revolutions of earth and the violent convulsions of this lower world have never moved it from its abiding place: the waves of an eternity have been rushing past it, but it remains the same; the waves of another eternity are rushing towards it, but it is fixed and abides forever!!

Some people affect to believe, that if the fear of an endless hell were removed from the minds of men, they would infallibly plunge into all manner of sin and wickedness. These people do not believe that the blessed in heaven will ever commit sin—Is it the fear of hell which prevents them from it there, as it is on earth?—B.

\* Quoted from memory, from a treatise on "Divine Government," by T. Southwood Smith.

† Smith on Divine Government.



## THE INTELLIGENCER.

—And Truth diffuse her radiance from the Press.

GARDINER, FRIDAY, JAN. 30.

## FALSE THEISM.

Mr. KNEELAND, of New-York, insists upon it, that we misrepresented an article which appeared in the 19th No. of his *Olive Branch*, signed "A True Theist," and calls upon us to publish the whole article, that our readers may see whether we misrepresented the writer or not. We could never have any other objection to publishing the whole article than is to be found in the consideration, that we are unwilling to waste room in our columns for so much said on such false philosophy, and that the publishing of it is unnecessary, as in the remarks we made at the time we did insert *verbatim*, all that part of the article on which we commented. We reminded Mr. K. of this latter fact the first time he complained; adding, that if we had misrepresented "A True Theist," the reader could ascertain it for himself by turning to our paper of Oct. 24, where he would find the extract from that writer with our observations thereon. But Mr. K. is not yet satisfied. He wants the whole article published in our columns. We can conceive of no other reason why he desires this, than that he wishes to see one article at least, that has been published in the *Olive Branch*, copied into some other paper. It is not at all necessary to a more correct idea of the writer's notions. But when one thinks he has been misrepresented, we are willing to do all we can to relieve his feelings, and therefore we consent to comply with Mr. K.'s request. In order that the reader may see for himself whether we misrepresented "A True Theist" or not, we will first copy the original article from this paper of Oct. 24, in which, as Mr. K. says, we misrepresented the writer before named:

"A SHORT HORSE," &c. A writer in the *Olive Branch*, who modestly signs himself "A True Theist," (we can guess who he is,) seems to be very worthy with us because we said, in giving an article of *news* some time since, that "Giddings was not rejected as incompetent to testify on account of his disbelief in a state of future rewards and punishments, but because he was an *Atheist*, denying that there is any God except matter." After making a few remarks, which we understand to express his displeasure with the word "matter," as it would imply that "God is a Spirit" and not matter, he says:

"Be it known then to the whole world, that the writer of this article professes no more love for, and stands in no more fear of, an imaginary God, than he either loves or fears an imaginary devil; and when it can be proved, that any being or thing not material [i. e. spiritual], exists any where except in the imagination, he will give his assent to it and not before." [Induced.]

The "whole world" is doubtless very greatly and solemnly concerned to know the fact, that an anonymous writer in the N. Y. *Olive Branch*, professes no love for, and stands in no fear of, that "God who is a Spirit;" and we have noticed it only to do our part towards informing the "whole world" of a fact so vastly interesting to Mahometans, Pagans, Jews, and Christians. Will all the other papers in "the whole world," please help to circulate this information?"

The following is the whole article, from which the above extract is taken, and on which the comments of ours, connected therewith, are made. We make no other alteration in copying it below, than to put that part of it in *italics* which was before extracted into this paper.

—For the Olive Branch and Christian Inquirer.

## TRUE THEISM.

Speaking of the rejected witness, the "Eastern Chronicle" says, "it appears that Giddings (Gidding, or Giddens, for we [Olive B.] have seen the name printed in all these ways; as also Giddings?) was not rejected as incompetent to testify on account of his disbelief in a state of future rewards and punishments, but because he was an *Atheist*, denying that there is any God except matter." Now is it so, that a man must believe in an imaginary, ideal, or supposed something, which, in reality, is mere nothing, or else be disfranchised? We would not wish to provoke flesh and blood;—but we rejoice that men are coming out among us, who are not afraid to speak their honest sentiments in the face of a bigotted and superstitious world. Be it known then to the whole world, that the writer of this article professes no more love for, and stands in no more fear of, an imaginary God, than he either loves or fears an imaginary devil; and when it can be proved, that any being or thing not material exists any where except in the imagination, he will give his assent to it, and not before. But who is authorized to stigmatize such an one as an *Atheist*? No one. And to couple the idea [namely, that God is inseparably connected with nature, and is as really material] with *Atheism*, is, we conceive, unjust; and partakes of an inquisitorial spirit; though it should come from a professed Universalist. Such, at least, are the opinions of

A TRUE THEIST.

—Real and palpable matter, which may do us harm!"

The reader can now judge, after he gets over the astonishment which the above article—coming from a professed Christian paper—must excite in his mind, whether we misrepresented "A True Theist" or not, in our article of Oct. 24th, republished above. We said, the writer professed no love for, and stands in no fear of, that "God who is a Spirit." Spirit is not matter; and "A True Theist" contends that "God is really material," or real matter. In a more subsequent paper, Mr. Kneeland, who is beyond doubt the writer of "A True Theist"—his own correspondent—says, that God is as much matter as gold and silver. He believes, therefore, in that God who is matter. Does it not necessarily follow then, that he does not believe in that "God who is a Spirit"? Certainly, unless it be said that matter is spirit, which is a solecism—a contradiction of terms. If there is any misrepresentation in saying, he professes no love for, and stands in no fear of, that "God who is a Spirit?" and not matter, we wish the candid reader would ascertain where it is—for we cannot.

For some time past we have viewed with the most painful emotions, the course taken by Mr. Kneeland in the *Olive Branch* and such other fugitive productions as have come from his pen. He does seem to us to have trifled not only with the sacred writings, which he appears to hold in small estimation, but with the very existence of the Deity himself! It gives us no pleasure to say this of a man to whom we have been accustomed to look with sentiments of veneration; and did not duty to what we humbly believe to be the cause of truth require it, we would most gladly shrink from the mentioning of the fact. We have not now time nor room to extract all which Mr. K. has pub-

lished within the last year or two, that has been evidently intended to destroy the confidence of the public in the Sacred Scriptures, and to set himself up as some great one on account of his fancied success in destroying that foundation on which millions of men in centuries past have rested their faith and their hope. Suffice it to say, we have seen enough to convince us, that his views differ so essentially from the denomination of Universalists, that he ought no longer to be considered as one of us. We would not, by any means deny to Mr. K. the right of believing the Sacred Scriptures to be false, or of publishing his opinions on the subject, or of following with Robert Owen; if he is sincere in those views and these attachments, we would not even censure him, for every man has an undoubted right to think as he pleases and to speak as he thinks. We only say, that if he thinks the Universalists wrong in their belief of the Bible and in their opposition to deism, he ought peaceably to leave them or they ought to leave him. It is not right, it is not just, that any order of people should be made to bear reproach or to suffer on account of their connexion with an individual whose views and feelings are an essential departure from their own. A friend in New-York informs us that on Sunday the 11th inst., Mr. Kneeland publicly declared, that Anne Lee's Shaker Bible was as much a revelation from God as our own; that the doctrine of the resurrection was a mere matter of history, which was hardly worthy of credit; that he should long ago have preached these doctrines boldly but did not think the public mind prepared to receive them; but fitting up—Miss Frances Wright [an advocate of Owenism, who preached for Mr. K. Sunday evening, the 18th inst., selling tickets for admittance at twelve and an half cents each for the benefit of Mr. K.'s Society.] had arrived in New-York, that things in general were different from what he anticipated, he should hereafter examine the pretended histories of Matt. Mark, &c. in order to ascertain their correctness, which he very much doubted." It is this is the case, (and we cannot believe we are misinformed,) all will agree with us, that Mr. K. should no longer stand in fellowship with the Christian order of Universalists.

We have not said what we have in the above paragraph from any want of personal good-will towards Mr. Kneeland. The circumstances under which we have formed our opinions of that gentleman utterly forbid that we could do this. If we are not misinformed, he sustains a character for great personal probity and general virtue—a reputation which may long enjoy, as it may be well deserved. But if as a public preacher and writer connected with our order, he has (we hope conscientiously) departed widely from our general faith; if he seeks to destroy that foundation on which as a religious body we build our dearest and strongest hopes of future life and glory; if he associates with such characters as Robert Owen and Frances Wright, who, as every body knows, are the open and public contemners of Christianity, we do believe, and that most seriously, that while a member of our communion he is doing what we conceive to be the cause of truth, an essential injury and should no longer be considered as a Universalist preacher. It gives us heartfelt pain to say this; but duty to the truth, we think, requires it on our hands—and from the performance of that duty we do not consider ourselves at liberty to shrink. If we are wrong in these views, we trust our brother Editors will correct us; if we are not, we ask them to express themselves freely upon the subject.

## FRANCES WRIGHT.

This singular female from Robert Owen's New-Harmony settlement is now in New-York city, preaching to large congregations of people, most of whom no doubt are attracted to her lecture rooms by her personal charms, or drawn thither by that curiosity which makes the multitude run to see any other wonderment. In her sentiments the papers represent her to be an infidel—either a deist or an atheist, we do not know which,—denying the truth of the Sacred Scriptures. The following from the New-York Commercial Advertiser of a recent date, will give the reader some idea of her exhibitions in that city. For want of room we are obliged to omit some of the descriptions contained in the whole article.

Ah! how the human mind wears itself  
With her own wanderings, and, involved in gloom  
Impenetrable, speculates amiss.

It was not so much for amusement as from a sense of duty, that we were among the million who thronged the Masonic Hall last evening, to hear the third, and, as we supposed, the last of the series of Miss Wright's lectures on Knowledge. But when, or where, "knowledge" unfolded "her ample page, rich with the spoil of time," to Miss Fanny Wright, we have yet to learn, for as yet she has discovered a mind all confused in wandering mazes lost. But for the edification of the good public, it becomes us to deal somewhat more in particulars. The great hall was crowded almost to suffocation at an early hour, and many thousands who thronged the portals of this gothic temple, which, for the occasion, was to be made an Epicurean sty, were reluctantly compelled to retire, without obtaining even a glimpse of the fair Missionary from Athens, via New Harmony. For ourselves, we fell into the stream, and were born along into the hall, without much difficulty; and when there, allowed ourselves to be carried quietly about in every current and eddy that we encountered. The consequence was great comparative comfort amidst the crowd, and we chronicle the fact for the benefit of all others who may go into great crowds hereafter. Swimming with the current, is equally as convenient in such a situation, as in political life.

She now commenced her discourse, but despite of all attempts at perfect silence, we could not for some minutes hear a word she uttered. Anon we found her discoursing on insects, and the general sympathy which she affirmed to prevail among the whole animated creation—from ants of the ant-heaps, to aunts who are the praiseworthy wives of our uncles. She then discoursed of the natural sciences—chemistry, mineralogy, geology, physiology, &c. all of which we inferred she would have

little masters and misses learn before they know how to trundle hoops, or make an apple-pudding. She next talked of men and women, and contended that the only way to know any thing of human nature is to study anatomy, phrenology, palmistry, craniology and pedometry, to acquire a competent knowledge of the structure of our bodies. She then talked of cause and effect—spiritual dreamers—and advanced the doctrine of Hum against the possibility of miracles—maintaining that nothing could be believed that was not agreeable to the certain and established laws of nature—and the truth of which is not evident to the senses.

The noise had now increased to such an extent that she could not be heard at all. But she still kept on, sometimes looking eloquent and lofty—her "eye in a fine frenzy rolling," and when she thought she had made a fine point, she smiled—but

"Smiled in such a sort  
As if she mocked herself, and scorned the spirit  
That could be moved to smile at any thing."

Here there was a crash of broken glass, from one of the windows which had been leaned against too hard. One poor gentleman, who accidentally found somebody on the top of him; was carried out, and also several females, who were squeezed to hard. An instant moreover, which has been brought to every lecture, to take an early draught at the fountains of knowledge, ever and anon screamed out in a New Harmony voice, to the great merriment of the sovereign people. At length Miss Wright sat down in apparent despair: whereupon

"A universal hubbub wild,  
Of stunning sounds, and voices all confused,"

ensued for the space of three minutes.—Mr. Timothy Jenkins got again upon his pedestals, and told the audience that if they would not be still, Miss Wright would not talk no more. Miss Wright then again became perpendicular. "Madame," said somebody in the back ground, "you'd better adjourn this meeting, and when you lecture again, charge every body what comes, half a dollar a-piece. There won't then be another such a crowd." Ha, ha, ha, from all sides. Mr. Timothy Jenkins then said something as how they didn't work for pay, which we could not hear.

Miss Wright then bowed graciously, and waved her hand gracefully, and spoke by way of episode:—"I do not know why the citizens of New-York should interrupt me—I do not believe the citizens of New-York are hostile to me—excepting some of the editors." Our withers were unwrung; for we have expressed such an unlimited admiration of her graceful delivery, eloquent language, and original genius, that she must have intended her reproof for some of our contemporaries.

After another shower of hisses, cheers, "bravos," "go on," "here, here," Miss W. again resumed her discourse, but only now and then a sentence, or part of a sentence could be heard.

Again she came back to knowledge and the sciences, and talked in language as tangled as Penelope's web. But, said she, perhaps, you will say, you have not time to acquire all this learning? Time!—take the first days of the week, which are spent in your places called churches; and the 20,000 of dollars paid annually to your spiritual dreamers. Look at the object before you to see what woman may acquire. And I am willing to devote my time, my fortune, nay my life, in the cause [Rapturous applause from the Infidel Club.] But we cannot follow her further. Her discourse seemed a sort of reverie, giving some employment of the fancy, without any exertion of the understanding.

We are informed, though we did not hear it with our own organs of hearing—and therefore it is a matter of belief, and not of knowledge—that Miss Wright said she meant to cut the circumstantial Mr. Owen, and open a shop on her own account in this city, where the New Harmony Gazette would be conducted by herself exclusively. We would recommend that the office of the paper should be established at the Five Points; as there seems to be a lamentable want of harmony in that elegant quarter of the city.

We have reported the progress of Miss Wright since her ayatur to this city, and with unfeigned satisfaction have seen—what she does not understand—the general good sense and correct principle of our fellow citizens who have gone to see her, as they would go to see any other phenomenon—and have gone away in good humored regret, that she does not see fit to make any better use of her talents. Lady Montague would say—"such exhibitions of the female character make us ashamed of our petticoats."

## HELL.

"Mephiboseth" has come out with two numbers in the *Baptist Herald*, in reply to the Question—What is hell? We promised to advise our readers of the course he might pursue, and to give them whatever light he might furnish on the subject. We are sorry to say he has not met our expectations. All he has done is simply this:—He considers Universalists as "contending that the word hell in the New Testament signifies the grave, and that all the threatenings in the word of God intend only the destruction of the animal life and the consigning of the body to the tomb." Laying down this as the statement to be refuted, he proceeds in his two numbers to show, that the original words rendered hell in the bible never mean the grave. Having argued to this point he finishes the subject.—Now his argument might be worthy of consideration, did he argue to a point which involves the facts in the case. It is not true that "those who doubt or deny that there is any state or place in which men will be

tormented after this life contend that the word hell [or the words rendered hell] signifies the grave, and that all the threatenings in the word of God intend only the animal life and the consigning of the body to the tomb." No Universalist writer that we ever heard of, ever made such a statement, or gave such a reason for disbelieving future punishment. Can Mephiboseth tell us of any writer who contends that *hadēs*, *tartarus* and *gehenna*, mean nothing more than the literal grave? His labor is altogether useless. He has been fighting shadows. If he has obtained any spoils therefrom, he has his reward in them.

## CHAFF.

TO CATCH YOUNG BIRDS.

Some shrewd manager has put it into the heads of the young orthodox girls in this state and in other parts of New-England, to make patch work and other contributions for the use of the young students at the Bangor Theological Seminary—probably with a view to pre-engage clerical sweet-hearts and husbands. The bait is seized greedily, and all the little girls, from St. Croix to the Connecticut, are vying with each other in the use of the needle, scissors and contribution boxes, to see whose name shall stand first on the list of candidates for the favor of the boys at Bangor. In a late Mirror is an official statement of articles recently contributed by these females, amounting in value to about three hundred dollars, and notice is given that still more will be received. Among these articles we notice that a little girl, five years of age, in Bangor, made and gave the Institution, "1 Quilt,"—a great deal for so young a child. In Blue-hill, where our friend Fisher lives, a society of young ladies contributed 1 straw sack, 1 bedstead and cord, 1 straw sack, 4 chairs, 1 looking-glass, 2 napkins, and divers other valuables. We should think this would form a good subject for a volume of "Poems;"—at least a young man must be wanting in gallantry, if, after sleeping on the young ladies' bedstead, covered by the quilts their delicate hands have wrought, after setting in their chairs and dressing his hair and tying his cravat by their looking-glass, he should, when he obtains a settlement, forget the authors of such seasonable comforts. Chelsterville contributed 1 pillow case, (whereon must be pleasant dreams;) Holliston, Mass. 1 straw sack, &c. Medway, Mass. 1 quilt, &c. Norway, 1 blanket; Sharon, Mass. 2 spreads; Woodstock, Vt. 2 blankets, &c. &c. In the list of articles we see no mention made of razors, shaving-boxes, soap, brushes nor brooms.

Seriously,—young girls being put up to make contributions, and such contributions too, for the use of young men learning how to preach the calvinistic creed, does seem to us, as we doubt not it must seem also to every rational observer, truly ridiculous. We had thought that every expedient that could be invented had already been resorted to, to draw money and other property from the hands of individuals for the benefit of the orthodox clergy. But this seems a new form of begging. We have, indeed, no objection to young girls giving the Bangor boys as much as they can afford, or as much as their parents will enable them to give; all we desire, is, that for giving they may not lose their reward—that after making bed-quilts for others, they may not be doomed to shiver out their lives in the cold sheets of celibacy.

## NEW MEETING-HOUSE.

A new Universalist Meeting-house is about being erected in East Cambridge, near Boston. The land is purchased and preparations to erect the house are making.

## ORIGINAL COMMUNICATIONS.

[For the Christian Intelligencer.]

## LACONIC SERMONS...NO. 1.

TEXT. "Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed forever."—Romans i. 25.

How shall we understand this charge which Paul brings in the text against those, whose wickedness he exposes in this chapter, "Who changed the truth of God into a lie?" Strictly speaking, a truth cannot be changed into a lie. Though men may fabricate and endeavor to maintain errors for truth, still the truth remains the same; it cannot be changed. But this changing the truth of God into a lie, evidently meant the making of such use, or the putting of such constructions on what is revealed of God as to make it support a lie. Now the truth of the being of a God or of some intelligent power above man was known by all. But in that age, and especially among such people as Paul here speaks of, general information was so small, and such was the custom, that the multitude were led by a few individuals; and this intelligent Power which all were sensible did exist, and whom they were taught to worship, was moulded by the selfish leaders into just such an image—and associated with just such attributes as would best subserve their carnal and tyrannical purposes. Hence the well known truth of the being of a God was used to support a lie, or help the cause of error. See the context from the 20th verse.

From this we learn that while they knew God, i. e. knew there was a God, and ought, as dependent creatures, to worship and glorify him, they by their creeds formed this overruling power into an image like unto corruptible man; thus making a God which they might use as an instrument to help them to gratify their evil dispositions. They made a God with such a character that they could refer to him to sanction what their selfishness would incline them to do; and though the multitude were enduring oppression and imposition from their leaders, yet while their leader's conduct had the sanction of their God, the people would submit to their yoke not daring to say, why dost thou so? A practice, the same in substance, has been continued since the apostolic age, and has even taken seat in nations calling themselves Christian. Where the government of church & the affairs of state have been

in the hands of the same persons, they have incorporated in their creed such articles, ascribing such a disposition, and such purposes to God, as would best aid them in their selfish and tyrannical designs. During a part of the 15th century in particular, the impositions and oppressions of such rulers were exceedingly great and extensive. "The savage Berzig, the mad warrior Julius, and the Epicurean Leo, sat in succession enthroned amidst all their insolence and abuses; and trampling on the prostrate world, defied their enemies, despised their impotence and gloried in the stability of an empire confirmed by ages of superstition, and strengthened by legions of monks and clergy whose terrors over-awed the consciences of mankind." This is the way whereby they made the people crouch beneath their abuses; it was by making their submission a matter of conscience—by carrying on their tyrannical demonic plans in the name of their God.

Thus they held up the truth of God, i. e. of there being a God for the purpose of enforcing a lie. And while they thus changed the truth of God into a lie, "they worshipped the creature more than the Creator." If we were certain that these facts (for facts I presume all will allow them to be,) were applicable only to past ages or distant countries, and that they do not, nor ever can apply to us, it would be useless in pursuing the subject any further. But it is certain they do apply to us in this age, and in this country. A great part of our clergy bind the consciences of laymen, envelope their minds in darkness, and "lead captive silly women," by words not according to knowledge; and then a creed is acceded to which limits the goodness of God, and ascribes to him the attributes of a creature like themselves.

"Partial, changeful, passionate, unjust,  
With attributes of rage, revenge or lust."

Hence, in adoring such a character, they have paid more adoration to the creature than to the Creator. "O my soul come not thou into their secret; unto their assembly, mine honor be not thou united."

N. C. F.

Monmouth, 1829.

[For the Christian Intelligencer.]

## SUPERSTITION.

"She was clad in black and her name was Superstition."

The time has been, when man, the lord of this earth, bearing the impress of Deity upon his countenance, and made to enjoy his moments as they pass, shunned the light and beauty of the world, the pleasures and enjoyments of life, and retreated into the shades of superstition, enwrapped himself in gloom, and wore away a life of living death, brooding over the unreal horrors of his own imagination. Closing the windows of his mind to every ray from heaven he supposed this world a place of trouble merely, where pleasures were spread before him only to allure to destruction, and that the only passport to happiness was a total rejection of every amusement and a hearty embrace of whatever was gloomy, unsocial, and terrific.—Under impressions of this kind, the child was early taught, that his most innocent amusements were enormous offences against his Maker, and that for every thoughtless word, and playful gambol, the wrath of heaven would be poured fiercely upon him.—One and the same rule was laid down by these men of darkness, for every age and every sex. The bounding flow of youth must be still and lifeless as the stagnant pool of age, and the sunny fields of life must be planted with thorns and thistles, where the serpent might nestle and hiss, and the viper suck the life's blood from the bosom of the disheartened traveller. Reason had no throne in the minds of these men. They perverted the designs of providence, and turned backward the course of nature. They converted their day to night, and never suffered the sun of gladness to rise in their hearts, the spring of life to unfold its blossoms, the summer to display its luxuriance, or the autumn to pour forth its fruits; but winter, a cold, dark and starless winter reigned triumphantly in their hearts. No wonder under such instructors, that many of the high spirited, noble hearted young, breaking away from their tyranny, plunged headlong into pleasures and were drowned in that very stream which was designed by providence to refresh and animate them through life, and which doubtless would have had its designed effect had they early been taught the proper use of it, and led by a parents hand to sport in the waters of that bright fountain.

Perhaps there is no one point in which the wisdom of our fathers has been so little displayed as in metering out amusements for their children. It has generally speaking been the object of the pious part of the community at least, to discourage the young in every amusement however innocent, to prohibit them from assembling together, and to prevent as much as possible, any friendly intercourse between the sexes in childhood and youth. The result of such an education has too often been, what we might naturally suppose it would be, awkwardness of manners, ignorance of human nature, a gloomy disposition, and a bias given to the mind totally adverse to every thing of a philanthropic nature. The current of good feeling and social intercourse has been damned up, and the heart made a receptacle of much that is loathsome and disgusting. Such has either been the result or else it has



been directly the reverse, to hurry the young into the most extravagant course of amusements and dissipation, as soon as they were enabled to break away from what they considered an unreasonable and cruel restraint.

The time has been when most of our pious fathers and mothers supposed every bound in the dance, a leap towards the bottomless pit, and every burst of mirth, the overflowing of a depraved heart. But thanks to the Giver of every good, the veil of superstition has been rent in a great measure from the hearts of men, and a broad sun is throwing his light into the windows of the mind, and reason is up, looking forth upon the beautiful works of her Maker, and enjoying the pleasures of the scene.

We now see the young treated in some measure according to the dictates of reason, and as nature and providence designed they should be. Parents are taking them by the hand and leading them forth to cull the spring flowers of life. They are leading them into the halls of innocent amusements where their young hearts may bound away through the thousand meanderings of the dance, which gives health and agility to the corporeal system; animation and suavity to the mind. Things are beginning to assume their proper appearance, and to be called by their right names. We see the father and son, the mother and daughter mingling in the same dance, with as much innocence, as they kneel around the family altar. And why did ever come into the head of man or woman, that there is more sin in dancing, than in walking, sitting, standing or running, is a problem, which the wise will find difficult to solve, however easily it may be explained by the priest-ridden part of the community. Any one who looks at these things with an impartial eye, will readily perceive that such an idea can be nothing more or less than one of superstition's hobgoblins which has been tormenting man for centuries. And we rejoice that the day has at last arrived, when the pious, religious, part of the community have become a reasonable part, and have given up the idea of purchasing the favor of heaven, by trampling upon the laws of nature.

## THE CHRONICLE.

"And catch the manners living as they rise."

GARDINER, FRIDAY, JAN. 30, 1829.

LEVI PRESCOTT, of Wheeling, Virginia, is appointed Agent for this paper.

\* In answer to our Portland friend, we would say, that it is the intention of the publisher of the Intelligencer to be in Portland a part of next week;—when he will appoint an agent there, or devise some other way of facilitating the settlement of the accounts of subscribers in that place and vicinity.

SABBATH MAILS. Remarking upon the petitions sent to Congress praying that the U. S. mails may not run on the Sabbath, Maj. Noah, editor of the New-York Enquirer, makes the following sensible and judicious remarks. They contain much truth.

"The true friends of religion must be cautious how the spiritual arm is brought to bear on temporal affairs, the cord may be so strained as to snap; and religion will be prostrated whenever it is so coercive as to make the yoke galling. Men will repel the invaders of their conscience with more fierceness than the invaders of their soil, and when religion is stripped of its alluring and softening character, and men are to be dragged to the altar, the heart will become callous, and hypocrisy will be deemed a virtue."

The Committee of the U. S. Senate have reported against stopping the mails on Sunday, and have been discharged from the further consideration of the subject. No opposition was made to the report, and the unusual number of 3000 copies were ordered to be printed. The report is published. It was drawn up by Mr. Johnson, of Kentucky, well known as an ardent and zealous supporter of the civil, political, and we may now add, religious liberty of the people. We have not room to publish the report, entire, this week, but intend to in our next paper. Dr. Ely's "christian party in politics" are thus hit off in the report:

"Extensive religious combinations, to effect a political object, are, in the opinion of the committee, always dangerous. The first effort of the kind, calls for the establishment of a principle, which, in the opinion of the committee, would be the foundation for dangerous innovations upon the spirit of the Constitution, and upon the religious rights of the citizens. If admitted, it may be justly apprehended, that the future measures of government will be strongly marked, if not eventually controlled, by the same influence. All religious despotism commences by combination and influence; and when that influence begins to operate upon the political institutions of a country, the civil power soon bends under it; and the catastrophe of other nations furnishes an awful warning of the consequence."

The following contains a just and well merited rebuke of the ecclesiastical ambition that contrived the mighty scheme, of which the stopping of the mails was to have been but the entering wedge. It is the conclusion of the report.

"What other nations call religious toleration, we call religious rights. They are not exercised in virtue of governmental indulgence,

but as rights of which government cannot deprive any portion of citizens however small. Despotism may invade those rights, but justice still confirms them. Let the national legislature once perform an act which involves the decision of a religious controversy, and it will have passed its legitimate bounds. The precedent will then be established, and the foundation laid for that usurpation of the Divine prerogative in this country, which has been the desolating scourge to the fairest portions of the world. Our Constitution recognises no other power than that of persuasion, for enforcing religious observances. Let the professors of Christianity recommend their religion by deeds of benevolence—by Christian meekness—by lives of temperance and holiness. Let them combine their efforts to instruct the ignorant—to relieve the widow and the orphan—to promulgate to the world the gospel of their Saviour, recommending its precepts by their habitual example: government will find its legitimate object in protecting them. It cannot oppose them, and they will not need its aid. Their moral influence will then do infinitely more to advance the true interests of religion, than any measures which they may call on Congress to enact.

The petitioners do not complain of any infringement upon their own right. They enjoy all that Christians ought to ask at the hand of any government—protection from all molestation in the exercise of their religious sentiments."

The whole report deserves to be written in letters of gold upon the walls of the Capitol, in all the judicial and legislative halls of the Union, and upon every pulpit in the land; and the important principles it discloses and the truths it enforces, deeply impressed upon the mind of every friend to his country and the equal rights of man. It remains to be seen what disposition will be made of the subject in the House, but we have no fears but that it will meet a similar reception in that body.

A Word in season. We are not without reason for believing that the orthodox managers in this state are endeavoring to exert an influence over both political parties at Portland, with a view to get one or the other, or both, to nominate some bigoted sectarian of their own denomination for our next Governor. Our readers may not have forgotten that two years ago we exposed their plan to nominate Mr. Shepley in opposition to Gov. Lincoln, because the former was orthodox and the latter liberal. It is now said they would like to get up Dr. Allen, of Bowdoin College, for Governor, through the instrumentality of one party, and Mr. S. through that of the other. Some might countenance the idea of Dr. A.'s nomination in the hope of separating him from the college; but it does seem to us that he might be bought out of his present place with a cheaper "rattle or straw" than the Governor's office. We shall deeply regret if ever the time arrives when religious or sectarian considerations are brought into our political elections, and therefore hope not to see Dr. Allen, or any other man who is the of the "christian party in politics," brought up for Governor. We care not how orthodox or heterodox a magistrate may be, providing he is competent to discharge his duty and does it faithfully. All we ask, is, that no man shall be preferred because he is orthodox; if he is put up on this ground, we must conscientiously oppose him; as we would oppose all interference on the part of religious sects, as such, with the political concerns of the state.

MASSACHUSETTS CONSTITUTION. It is proposed in the Legislature of Massachusetts to amend the Constitution of that state, as to reduce the number of the House of Representatives to a number not less than 120 nor more than 200, (making it about as large as our House of Rep.)—to change the principle of senatorial representation from property to population, giving so many senators to such a number of people, and not, as now, to so much property;—to abolish the Council; to extend the term of office to the Senators, in such a manner as to cause a portion of them, however, to be elected annually; and to change the commencement of the political year from June to January.

RAIL ROAD. The Massachusetts Board of Directors of Internal Improvements, have made a long and particular report in relation to the practicability of a Rail Road from Boston to Albany. Their report is in favor of the measure. They estimate the expense of the Rail Road—198 miles long—at \$3,254,876.46. New-York agrees to build her part from Albany to the Massachusetts line. It is said freight may be carried from Albany to Boston by land, on the rail road, for considerably less per ton than it can be conveyed from New-York city by water. Should this rail road be made, as we presume it will, it would be of incalculable advantage to Boston, and affect favorably the interests of all New-England.

Hon. Charles E. Dudley, Mayor of Albany, has been chosen by the Legislature of New-York, Senator to Congress, vice, Gov. Van Buren, resigned.

Mr. Tazewell has been re-elected Senator from Virginia. Mr. McLean is chosen to the same office in Illinois, vice, Mr. Thomas; and Jacob Bibb, Senator from Kentucky, in place of R. M. Johnson.

MAINE LEGISLATURE. Both houses appear to be sedulously and actively employed in the discharge of their duties. There is very little speechifying in either branch, the members all appearing desirous of despatching the public business, rather than displaying their own ingenuity in framing long speeches. A great many petitions have been presented and referred to committees, or otherwise disposed of, since the session commenced, but as they are chiefly of local or individual concernment, we cannot occupy our columns with the detail. The committees, which have under consideration the various subjects of general interest referred to them, have not yet had time to mature their reports, of course most of the business yet definitely acted upon, has been of minor importance. Several subjects of considerable consequence, will be acted upon by the present Legislature. Among them the establishment of horse or steam ferry-boats at this village, is greatly interesting to a large portion of this section of the state. This subject will, probably, be agitated next week.—The following is all we observe in the proceedings, since our last, that is of general interest.

In the Senate. Order of the House, that Messrs. Harvey, Cummings and Witt, be a Committee, with such as the Senate may join, to inquire what further provision is necessary to be made for improving the condition of our primary Schools. Concurred, and Messrs. Cushman and Emerson were joined;—that Messrs. Shapleigh, Mearns and Smith, with such as the Senate may join, be a committee to inquire what alteration is necessary in the law relating to the erection of Houses of Correction. Concurred, and Messrs. Usher and French were joined.

Order of the House, that the Committee on the Judiciary inquire into the expediency of altering the times of holding the Supreme Judicial and Common Pleas Courts for the County of Waldo;—into the expediency of altering, amending or repealing the 1st, 2d and 4th sections of an Act regulating judicial processes and proceedings, passed 8th March, 1826;—into the expediency of providing by law for the Probate of Wills, Administrations of Estates and settlement of Accounts, and regulating the trusts of Executors and Administrators and Guardians in cases where the respective Judges of Probate of any county have been appointed, or shall be hereafter designated for such trusts; inquire into the expediency of modifying or amending the existing laws relating to the laying out of highways, were severally read and passed in concurrence;—The committee appointed to examine the votes in Oxford Senatorial District and report who are the constitutional candidates, reported that John Grover and Daniel Hutchinson are the constitutional candidates to supply the vacancy occasioned by the decease of Hon. Nathaniel Howe. Read and accepted.

On motion by Mr. Emerson, Ordered, that a message be sent to the House of Representatives, proposing a convention Tuesday the 27th inst. at 11 o'clock, for the purpose of electing a Senator for the District of Oxford.

In the House. The Committee on Engrossed Bills reported as duly engrossed, Resolve providing for the promulgation of the laws of the State, and designating the Portland Advertiser and Gazette of Maine as the State Paper, which was finally passed.

An additional Resolve for opening and clearing a Road from the south line of township No. 2 Old Indian purchase, on the east side of Penobscot river, to the Mattanawcook stream, &c. was read two several times and passed to be engrossed in concurrence with the Senate.

### STANDING COMMITTEES OF THE HOUSE.

On Contested elections. Messrs. Clark, of Hallowell, Jewett, of Bowdoinham, Clark, of Limington, Kent, of Bangor, and Bridgman, of Buckfield.

On Leave of Absence. Messrs. Storer, of Carthage, Bishop, of Westbrook, and Rockwood, of Belgrade.

On Finance. Messrs. Adams, of Portland; Lord, of Kennebec Port; Rowell, of Jefferson.

On County Estimates. Messrs. White, of Monmouth; Bonny, of Turnet; Johnson, of Minot.

On Change of Names. Messrs. Bartlett, of Garland, Fogg, of Scarborough; Nash, of Addison.

On Bills in 3d Reading. Messrs. Smith, of Nobleborough; Emerson, of York; Alden, of Brunswick; Clark, of Hallowell; Swan, of Portland.

On Engrossed Bills. Messrs. Cobb, of Durham; Bradford, of Livermore; Eaton, of Winslow; True, of Poland; Tucker, of Saco.

On Pay Roll. Messrs. Hyde, of Bath; Lathrop, of Leeds; Bradbury, of Hollis.

### JOINT STANDING COMMITTEES.

On the Judiciary. Messrs. Dane, Kingsbury, Emerson, of the Senate.

Messrs. Holmes, of Alfred; Boutelle, of Waterville; Ruggles, of Thomaston; Alden, of Brunswick; Kidder, of Milburn; of the House.

On Literature and Literary Institutions.—Messrs. Cushman, Emerson, of the Senate. Messrs. Bourne, of Kennebec; Perkins, of Hebron; Stevens, of Belfast; of the House.

On Incorporation of Towns. Messrs. Gardner, Bodwell, Healey, of the Senate.

Messrs. Belcher, of Farmington; Gilman, of Wells; Cummings, of Paris; Stevens, of Bluehill; Vincent, of Orrington; of the House.

On State Lands. Messrs. Parsons, Phelps, French, of the Senate.

Messrs. Pond, of Bucksport; Herriek, of Lewiston; Colburn, of Bloomfield; Crooker, of Foxcroft; Morse, of Wilton; of the House.

On Banks and Banking. Messrs. Kingsbury and Holbrook, of the Senate.

Messrs. Swan, of Portland; McCobb, of Phippsburg; Mowry, of Lubec; of the House.

On the State Prison and Criminal Code.—Messrs. Healy and Hill, of the Senate.

Messrs. Selden, of Norridgewock, Dole, of Alna; Powers, of Sanford, of the House.

On Turnpikes, Bridges, and Canals.—Messrs. Usher, and Drummond, of the Senate.

Messrs. Frost, of Topsham; Cummings, of C. Elizabeth, Shapleigh, of Berwick; of the House.

On Incorporation of Parishes. Messrs. Witham, and Ricker, of the Senate.

Messrs. Mitchell, of N. Yarmouth; Williams, of Readfield; Baldwin, of Mercer; of the House.

On Manufactures. Messrs. Holbrook, and Hilton, of the Senate.

Messrs. Hodgman, of Warren; Whitman, of N. Gloucester; Smith, of N. Sharon; of the House.

On the Militia and Military affairs. Messrs. Hilton, and Usher, of the Senate.

Messrs. Sprague, of Greene; Marston, of Philips; Merrill, of Falmouth; of the House.

On Interior Fisheries. Messrs. Hill, and Witham, of the Senate.

Messrs. Miller, of Waldoborough; Farrow, of Isleborough; Bell, of Trescott; of the House.

On applications from sick and wounded Soldiers. Messrs. Phelps, and Page, of the Senate.

Messrs. Hyde, of Freeport; Eastman, of Cornville; Wentworth, of Norway; of the House.

On Accounts. Messrs. Page, and Gardner; of the Senate.

Messrs. Robinson, of Vasaiborough; Folson, of Eastport; Hill, of Lyman; of the House.

On Claims. Messrs. Gardner, and Bodwell; of the Senate.

Messrs. Little, of Castine; Roberts, of Watertown; Weeks, of China; of the House.

### MONITORS.

Western Division, Moses Peaslee, of Whitefield.

Middle Division, Joseph Eaton, of Winslow.

Eastern Division, Nicholas Rideout, of Cumberland.

PHILOSOPHICAL LECTURES. J. H. Lathrop, Esq., Principal of Gardiner Lyceum, gave the first of a series of lectures upon Natural Philosophy, on Tuesday evening, in the lecture room of the Lyceum. He observed, that it was not his intention to deliver a complete course of lectures upon this most interesting science, as he has not leisure to prepare them; but he proposes giving a lecture every Tuesday evening during the winter—in which he will elucidate the most interesting and important subjects, embraced in the study of Natural Philosophy. The lectures will be free to all, and we should suppose would be fully attended. The subjects upon which he will probably treat, are very interesting, and are of a nature to be easily comprehended by all desirous of attaining right conceptions of the common phenomena of nature with which we are surrounded. The lectures commence at 7 o'clock, and we would suggest to those who may attend, the propriety of being punctual to a minute. The arrival of persons after a lecture has commenced, is a great interruption to speaker and hearers.

SNOW STORM. Winter has at length put on his proper livery, and we hope it may not be doffed again very soon. A snow storm commenced here on Monday morning and continued until Wednesday noon,—about a foot of snow has fallen. We hope our country friends will now remember the wants of the printer.

The Saxon and Leicester Woollen Factory, in Framingham, Mass. was destroyed by fire on the night of the 19th inst. Insurance was had upon the buildings and property to the amount of \$52,000. A few weeks past have been productive of more extensive fires in factories, than have ever been known in the same period of time. It would be uncharitable to suppose they have not been the result of accident rather than design.

The Legislature of Massachusetts have resolved to assess a direct tax of \$75,000 on the people of that state to replenish the treasury. We manage things better in Maine than this.

It is said that Mr. Quincy, late Mayor of Boston, is about writing a history of that city.

Rev. Wilbur Fisk, a Methodist preacher, has been chosen to deliver the next election sermon before the Legislature of Massachusetts.

MORGAN. A correspondent of the New-York Morning Courier, who signs himself—An Officer of the U. S. Navy, contradicts the late extract from a Smyrna letter in the Boston Courier. He says—

"I was on the station in the early part of eighteen hundred and twenty-seven, and was there well acquainted with the said person—he told me that he was a native of Boston, and had been an inhabitant of Smyrna for nearly five years, which, from Mr. O'Leary, the American Consul, I found to be true.—He came there for the purpose of doing business, but, in consequence of some improper conduct, his property was confiscated; he is now a Renegade, and is supported by the Pacha. That his name is Morgan is true; but that he is the Morgan in question is incorrect."

The Secretary of the Navy has reported against the expediency (which he was directed to inquire into by a resolution of the House of Representatives) of providing for the purchase, water-rotting and

manufacture of hemp at one or two of the navy yards. Hemp must be water-rotted and dressed near where it grows. It is too bulky in the stock to be transported far.—Ken. Jour.

Cure for Phthisis.—Put a weasel skin around the neck, the hair outward. It is best if taken before it is dried hard, and worn next the skin. An old gentleman who was long obliged to sleep sitting up in his chair, says he was completely cured by it in a short time. He mentions other cases where it has proved equally salutary. It is also mentioned as a potent remedy for mothers afflicted with broken breasts, to be applied to the part affected.

Important. The Osgdenburgh Gazette gives information, that the Postmaster General of the U. S. A. and the P. M. G. of Canada have made an arrangement, for the transmission of letters, either way without the delay heretofore made at the frontier offices on all letters not post paid.—They will be forwarded as if in the same country and the postage will be mutually refunded by the Departments.—Bulletin.

### DIED.

In Augusta, on Monday morning last, of Consumption, Miss Susan Williams, daughter of Hon. Reuel Williams, aged 17.

In Watford, last week, Hon. NATHANIEL HOWE, Counsellor at Law and Senator elect from Oxford county. He died, as he had lived, in the belief that God will finally make all his intelligent creatures holy and happy.

In Topsham, Mrs. Betsey Graves, wife of Crispus Graves, aged 59.

In Limerick, Mr. Mark Walton, aged 88.

### M. B. F. O. F.

At the New Masonic Hall on Wednesday evening, Feb. 4, at 6 o'clock.

### QUESTION FOR DISCUSSION.

Are Dancing Schools beneficial to Youth? JOS. ADAMS, Scribe.

Jan. 30, 1829.

### CANAL TO NORRIDGEWOCK.

A MEETING will be held at Wyman's Tavern, in Belgrade, the 10th of February next, at 12 o'clock, M. to consider the practicability and expediency of making a canal to connect several ponds, and thus form an interior navigation from Augusta through Belgrade to Norridgewock. All persons friendly to such an undertaking are invited to attend. Jan. 28.

### PROSPECTUS

### OF THE

### UNIVERSALIST PREACHER.

THE Universalist Preacher will be published monthly, in the city of New-York. Each number will contain two (or more) sermons from some Universalist Minister—making at least THIRTY to the volume. It will be printed on good paper and new type, and afforded to subscribers at the very low price of FIFTY CENTS PER ANNUM!! It will be published at this unusually low price, for the purpose of enabling our brethren to circulate it gratuitously, as a means of preventing the deleterious effects of the numerous orthodox tracts, magazines, and pamphlets, with which our country is inundated. Societies or individuals forwarding five dollars, shall receive eleven copies. The friends of liberal christianity are respectfully and earnestly requested to use their influence in obtaining subscribers. All communications to be directed to the Editor, or Publisher, New-York. The first number will be issued in the month of January, 1829.

### TAILORING BUSINESS.

JAMES ELWELL has formed a Copartnership with ROBERT WILLIAMSON, who has been employed for some time past, as a Cutter, in one of the first establishments in Boston; and they will carry on the above business, in the second story of the Brick building lately erected by J. Elwell, in this village, under the firm of

### ELWELL & WILLIAMSON.

They feel confident that they shall execute their work in a style not inferior to any in the State; and hope by strict attention to business to share a portion of public patronage.

JAMES ELWELL, ROBERT WILLIAMSON.

Gardiner, Jan. 13, 1829.

N. B. UNIFORMS of any description made at short notice and in the latest and most fashionable style.

Also—Cutting of every description executed at short notice. 3m

### BALLOU AND TURNER'S HYMNS.

MUNROE & FRANCIS, Washington-st. Boston, have just published, the first edition of a new stereotype edition of the UNIVERSALIST HYMN-BOOK, prepared for public and private devotion, by Rev. Hosea BalloU and Rev. Edward Turner.

This edition has been revised and corrected, and much improved, without altering in the least the order, or the number of pages. A new Index of Subjects has been prepared and inserted, and the price is greatly diminished, in order to get it more generally introduced into public worship.

The price of this new stereotype edition is 63 cents single; 5 dollars a dozen; 40 dollars a hundred.

All orders addressed to the Publishers, in Boston, or to P. Sheldon, in Gardiner, will be promptly executed, and upon the most liberal terms.

January 22, 1829.

### NEW STORE.

THE Subscriber has recently opened a Store in the Brick building, a few doors above the Store formerly occupied by Bowman & Perkins, where he invites his friends to call, as he intends keeping a general assortment of Drugs and Medicines, Paints, Oils and Dye-Stuffs, W. I. Goods and Groceries, Crockery and Glass Ware, &c. &c.

Also—ESSENCE OF SMOKE of the first quality, by the bottle or gallon.

ALVIN T. PERKINS.

Gardiner, Jan. 12, 1829.



## POETRY.

[From the New-England Weekly Review.]

TOE—B—, WHO DIED, AGED 2 YEARS.

Dear infant—how clungest and calm is the rest  
Of those features—how deep the repose of thy breath,  
And how soft o'er the peace of that innocent breast  
Has been passed in its silence the finger of death.

As I gaze on thy beauty, I fancy those eyes  
Will sweeten thee again with a parent's to meet,  
And the accents of love from those lips shall arise,  
With responsive affection her kindness to greet.

But, oh no, 'tis a calmness life's storms cannot break,  
Like the brightness that rests on some lovelier sphere,  
From its rapture eternal, thou canst not awake  
To the sorrows which waited thy loveliness here.

Thy transit of life, little stranger, how bright,  
Like a vision celestial come down in its love,  
For a space, thou hast charmed and enraptured our sight,  
And art gone to the joys of thy kindred above.

Thou art gone, but the vision shall cling to us yet,  
For the look, more than childhood's that spoke from  
That eye,  
And that smile, and those accents, we cannot forget  
Though with thee they have gone to thy home in the  
sky.

And oft o'er thy grave as lone midnight shall bend,  
And the curtains of slumber around us shall close,  
From its far home of brightness that form shall descend,  
To illumine our visions and bless our repose.

## AN ADDRESS.

DELIVERED BEFORE THE FIRST UNIVERSALIST  
SOCIETY IN BOWDOINHAM, AT ITS ORGANIZA-  
TION ON THE 30TH OF NOVEMBER LAST.

By Henry Sampson, a member.

[Published by request.]

Religious philosophy, under its best forms, contemplates the whole race of intelligent beings formed for ultimate happiness, and progressing to that state of perfection which the Great Author of existence originally designed. It investigates the law of moral order, searches for the secret springs of action in accountable beings, and, through the sublime science of duty and happiness, advances step by step to the heaven of heavens, contemplating the Author of all good reconciling all things to himself, delivering the intellectual whole from the bondage of corruption, and bringing them, by moral and efficient means, into the glorious liberty of the sons of God. All that we learn from nature, all that we are taught in revelation, gives support to the glorious truth, that God, as a good and wise being, designed his intelligent creatures for happiness, and that, through well directed means, he is engaged in accomplishing, and will finally accomplish, his original purpose. Who then dare fix bounds to this work of reconciliation and moral improvement, saying to the power of the Most High, "hitherto shalt thou come, and no farther?" As for us, we will rejoice in the anticipation of the fulfilment of all the gracious and impartial designs of God towards mankind. We indeed acknowledge that all men have gone out of the way—all have become corrupt by reason of sin; but we know, too, that on Christ was laid "the iniquity of us all," that "he came to seek and to save that which was lost," and that "as in Adam all die, even so in Christ shall all be made alive," and that "where sin hath abounded, grace shall much more abound." Victory in behalf of Christ's kingdom shall be proclaimed by every tongue throughout the wasteless ages of eternity, and we, one and all, will join the song of triumph.

Brethren of the First Universalist Society in Bowdoinham and vicinity:—aving taken the proper steps according to the laws of this State, and common usage, we are now known as a corporate body favoring the doctrine of the grace and salvation of God to all the sons and daughters of Adam; and in the spirit of christian friendship have come together at this time, rationally convinced that God, our heavenly Father, "is good to all," cherishing the hope that, "in the dispensation of the fullness of times, He will gather together in one all things in Christ"—into the fold of the good shepherd who gave himself for his sheep—"who gave himself a ransom for all,"—and who will finally bring all home, not suffering even one to go irrecoverably astray. This being the foundation of every true believer's faith and hope, we are inspired with a degree of confidence becoming honest men and disciples of our Lord Jesus Christ, to maintain the doctrine taught in the Old and New Testaments;—not giving heed to cunningly devised fables, invented to "lead captive silly women," and men, but being honest in our undertakings, persevering in every lawful pursuit, slow to anger, always meek, patient when injured, abounding in charity to all. Here, my friends, is a large field before us. Are any ambitious for the prize? Here may we exert all our powers in the best of causes. Are any ambitious of rivalry? Here is the very place to out rival all;—here may we try the test of all honor. It is God-like to love—to forgive—to be charitable. These, my brethren, are the points by which we all ought to be guided in our intercourse with each other while on earth. Vain indeed is it, for any one to make pretensions to christianity without having a practical regard to these things.

I have said, it is god-like to love. Whoever, therefore, would seek to be godly, must love his fellow-men in whatsoever circumstances they may be found. It is impossible for us to single out this or that individual who is not entitled to our regard on the score of charity and good works. Place any of us now present under the influence of some temptations which have strongly beset those who have fallen prey to delusion and crime, and it is possible we too might yield (if not under the influence of that love to God which keeps one in the road of duty) to the tempter

and fall like them. I would not, indeed, have men indifferent, but rather watchful; not saying to themselves that fate has hedged up the way on the right hand and on the left. Far be this from me. Our present happiness depends upon our obedience to God's holy law, "for in keeping the commandments there is great reward." Too long has the doctrine of fatalism been promulgated. Its tendency and its effects have been bad. Go to the countries where this doctrine has had its evident range for centuries, and there will you find "confirmation strong" of the remark I have made. You will find the tawny Spaniard with the assassin's knife, or the Portuguese with his dagger bent on murder, with the expectation of an immediate pardon from the Priest, assuming to be God's vicegerent on earth. Is it fair to conclude that this is the legitimate fruit of the doctrines of fatalism and endless woe? I will not attempt a decision, but "as wise men, judge ye what I say."

Our doctrine has been too often charged with having a licentious tendency. Can this charge be proved? Do you find it sustained by an acquaintance with the believers in it? If indeed, love can beget hatred, or virtue itself become disgusting to the court of heaven, then, but not till then, can I believe that the grace of God which bringeth salvation to all men leads to licentiousness. But the greater part of the limitarians admit our doctrine to be "good to live by," though they say it will not do to "die by." This is strange logic. Is it possible for any thing to be good to live by that will not stand the test of a dying hour? This mistake, my brethren, is easily detected and is not worth farther notice.

Our opposers are uniting against us. Those who have long been divided, are like Herod and Pilate of old, uniting for the purpose of creating a greater power to put down men of liberal principles. And when we see the vast machinery now in motion, who can feel indifferent about this matter. Shall we, my brethren, set quietly down like idle children in the market place, while they forge the chains that are intended to bind us fast in the stocks? Then indeed shall we deserve to wear out a life of slavery, and then, when it is too late to remedy the evil, may we weep over our departed freedom. Already has Dr. Ely proposed "a christian party in politics," in order, no doubt, to prepare the way, for an union of Church and State. In proof of this I have only to refer you to his 4th of July Oration, delivered in Philadelphia. Brethren! it is high time to wake up from this state of stupor and indifference. Sound the alarm—"to your tents, O Israel!"—and all will yet be well. Let us march forward having on the whole armour of God, which is love unfeigned towards all men. There are some very good, but very easy men almost wholly indifferent about this matter, who do comparatively nothing for the cause in which we are engaged, whose religious feelings are deplorably languid, whose gifts are tolerable for the promotion of the cause, but whose lack of zeal but too plainly indicates the weakness of their faith. What shall I say to such, O ye of little faith? Are ye watching the current of popular opinion, or have ye yet to make up your minds about this matter, saying in your hearts, call at a more convenient season and I will attend to it? I can hardly be persuaded that there is any one present, who is so indifferent, one who has been so negligent an observer of passing events, one who has not come to the conclusion to be up and doing while the day lasts, saying within himself, *now* is the accepted time—*now* is the day of salvation.

Brethren: for your encouragement, I am prepared to say, the cause of truth was never in so prosperous condition as it is at the present time. New Societies are forming and believers multiplying all over the State, and I may add the United States. This fact, however, should not cause us to fold our arms in sleep, saying, all is well. This christian party in politics (pardon the perversion of the term) was never making a more subtle movement than at this time; but thanks to Heaven, we have a host of "good men and true," upon the walls of spiritual Zion, too honest to accept a bribe, and too intelligent to be deceived by the kisses of an Absalom. These remarks have been made to put you on your guard, to forewarn you of the dangers that threaten us, and to encourage you to manful action in the cause of truth and freedom.

As the Scriptures are given by inspiration, and are profitable for doctrine and reproof, I would recommend the study of them in a particular manner to you all:—First, because they are the most ancient writings extant; and secondly, because they contain truths suited to every person's circumstances and wants. The first and greatest command of all therein recorded, is, "Thou shalt love the Lord thy God with all thy heart," and the second is like unto it, "Thou shalt love thy neighbor as thyself. On these two hang all the law and the prophets." Does so much indeed depend upon the single property of love? Yea, verily; for without love all our high pretensions are like sounding brass and tinkling cymbals, being all sound without substance; all is darkness and the shadow of death. "We love him," says an apostle, "because he first loved us." Here is a substantial reason given why we should love God. "And I," says Jesus, "if I be lifted up, will draw all men unto me." He was so lifted up, and he will draw all men unto himself, bring the pris-

oners out of the prison house, and destroy *hades*, the place where it is said the rich man was. All this Christ has promised to do, with an out-stretched arm of a mighty conqueror. He has also promised to "destroy death and him that has the power of death, that is the devil," and to wipe tears from off all faces." Oh, glorious consummation! May we not all have hope in these gracious promises as pertaining to the covenant of grace? Yes, for "all the ends of the earth shall see [enjoy] the salvation of God;"—"for I have sworn by myself, the word has gone out of my mouth in righteousness and shall not return."—That unto me every knee shall bow, every tongue shall swear, surely shall say, in the Lord have I righteousness and strength,—even to him shall come." Here we have the very *Oath of Jehovah*;—and shall we doubt? shall we yet disbelieve? shall we deny his word? No, never! never!

Do any desire a form of prayer? Read then the 6th Chap of St. Matthew's Gospel; there you will find a general direction, but suited to all cases in particular. "Enter into thy closet, and when thou hast shut the door, pray to thy Father (mark the word,) which is in secret,—and he shall reward thee openly.—Use not vain repetitions as the heathen (and some called christians) do,—Forgive us our debts as we forgive our debtors" &c. Alas! too many have a form without the substance. If we are to be forgiven as we have forgiven those who have trespassed against us; we all may well look to it, and see that we all have forgiven those who have offended us; for "with what measure ye meet, it shall be measured to you again."

Such, my brethren, are some of the prominent features of the religion we profess, and they should serve as monuments to direct us in the way we should go.—Many will be the trials which you will have to endure when it is seen that you have openly embraced and engaged to defend the doctrine of universal grace and salvation. Such trials the Apostles of Jesus had to endure; but they triumphed over opposition, and have left us an example of that course which will enable us to triumph also. On no occasion did they hesitate to "confess that after the manner which they call heresy, so worship we the God of our fathers; believing all things which are written in the Law and the Prophets. And have hope towards God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust." It would seem by this that Paul had a hope in the resurrection both of the just and unjust; and how does he testify that both shall be raised from the dead? "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption. Behold I shew you a mystery: We shall not all sleep, but we shall all be changed,—for the trumpet shall sound and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption &c. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, there shall be brought to pass the saying that is written, Death is swallowed up in victory." This is what we believe,—this is what we are steadily looking for. This Paul believed, and he founded his hope of eternal life on the fact, that Christ rose from the dead, as the first ripe fruits of the remaining harvest, which sanctifies the whole before God. Here is the ground of my hope of eternal life and immortality; and here I may add, is the substantial ground for every true christian's hope, that is like an anchor to the soul, both sure and steadfast. When called to part with near and dear relatives and friends, does your faith contemplate them on the blissful shores of paradise—inhabitants of that glorious mount whose summit sparkles with sunbeams of righteousness and glory? Then indeed have you a hope worth more than all this fleeting world can give. Bind it fast about you with "a three-fold cord which is not easily broken;" yea wear it, for it is even a robe of righteousness; it is heaven's best gift to man.

What of all the gaudy show and equipage of this vain world? What of all the partial schemes that visionaries have introduced, void of reason and sound doctrine? Like the morning vapor before the mighty wind, must they pass away. Behold, ye wonderers,—ye despisers! and perish. Are we required to fall down and worship this Dagon, that interested men have reared? Are we required to pass through the "false fire" of these visionaries, in order to prepare us for the mansions of bliss? No, my friends. Hear what the blessed Saviour says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Here is a general invitation for all; Come then, one and all, do not be frightened and say within yourselves, as did the Jews, Behold they accept publicans and sinners, thereby compelling us to go into the highways and hedges to fill up our Society, but rather come in the independence of liberty, in the strength of truth, and show to the world that while you boast of the former you are resolved to enjoy and defend the latter, "in the midst of a perverse and gainsaying generation."

Why will any yet tarry in foreign lands, slaves to deception, under the withering influence of doubts and unbelief, trying to fill themselves with the husks of partial grace, (if that can be called grace, which is not "without partiality.") Let every stranger to the true character of his hea-

venly Father—let every prodigal son come to the rational conclusion to return home to his Father's house where is fulness of joy forevermore. There may we, my brethren, be enabled to hail our fellow pilgrims, safely landed on the beatific shores of paradise, and delivered from this bondage of corruption into the glorious liberty of the children of God. There may we behold the ransomed family of man, washed in the blood of the Lord that cleanseth from all sin. There may our largest and most generous desires be fully realized. There may friends meet with friends in pure, heavenly affection, never more to part.

May all of us who have joined, and all who may hereafter join, this Society, make it our constant study to improve in knowledge and virtue,—encouraging all that is good—repudiating all that is vicious,—striving to bring up our children in the paths of virtue, setting a good example to all around, which is the only just evidence of the christian character. And may the best blessing of Heaven rest upon this infant society, enable it to grow in grace and in the knowledge of our Lord and Saviour Jesus Christ, till we all come to the fullness of the stature of a perfect man in the Lord our Redeemer. Great may be its efforts in the cause of truth; and great may be its success in the laudable object of its present organization.

To the Honorable Senate and House of Representatives of the State of Maine in Legislature assembled, January, 1829.

THE undersigned respectfully represent, that there is a great and increasing travel across the Kennebec River at Gardiner and Pittston, in the County of Kennebec, and that the public accommodation and convenience would be greatly increased by the establishment of a ferry across said river, in which Horse boats or Steam boats of a large size and convenient construction shall be used. The advantages of this mode of conveyance are numerous, and may be readily understood without particular enumeration. Among them it however may be remarked, that the rates of toll will bear great reduction below any established ferry across said river. The undersigned therefore respectfully pray, that they and their Associates may be incorporated by the name of the "Kennebec Ferry Company," with power to establish and maintain a ferry across Kennebec River at the village of Gardiner, with boats to be moved by horse or steam power, with power to receive such toll as the Legislature may establish, and the usual powers and restrictions of bodies corporate and politic.

R. H. GARDINER, and 10 others.

## STATE OF MAINE.

IN SENATE, January 16th, 1829.

On the Petition aforesaid,  
Ordered, That the Petitioners cause an attested copy of their Petition, with this order thereon, to be published in the Christian Intelligencer and Eastern Chronicle, a newspaper printed at Gardiner, fourteen days at least, before the fifth Wednesday of the present Legislature, that all persons interested, may then appear and shew cause, (if any they have,) why the prayer of said Petition should not be granted.

Sent down for concurrence.

NATHAN CUTLER, President.

IN THE HOUSE OF REPRESENTATIVES, January 17th, 1829.

Read and concurred.

GEORGE EVANS, Speaker.

A true copy of the foregoing petition and order thereon.

Attest: EBENEZER HUTCHINSON, Secretary of the Senate.

## CHEMICAL EMBROCATION,

OR  
WHITWELL'S ORIGINAL OPODELDOC,  
FOR Bruises, Sprains, Rheumatism, Cramp, Numbness, Stiffness of the Neck or Limbs, Chills, Chapped Hands, Stings of Insects, Vegetable Poisons, or any external injury. Recommended by one of the first Physicians in the United States, whose certificate, as well as those of numerous respectable individuals, accompany each bottle.

## CAUTION.

It is greatly to be deplored, that as soon as any important improvement or discovery is made in Medicine, the community must be cheated, and the inventor, in a degree, deprived of his just reward, by a host of servile imitators, (instigated by envy and self interest,) imposing their spurious compounds on the public, as a substitute for the genuine article, thereby tending to bring such improvements into disrepute, and even utter contempt. Such instances are so numerous, that it is judged by many that all deviations from the common course are unimportant, unless followed by a train of imitations, counterfeiters and impostors. Therefore be sure that you receive Whitwell's Opodeldoc, or you may be most wretchedly imposed upon.—Price 37 1-2 cents.

Volatile Aromatic Snuff—For many years celebrated in cases of catarrh, head ache, dizziness, dimness of eye sight, drowsiness, loss of spirits, hypochondria, nervous weakness, &c.—it is most fragrant and grateful to the smell, being mostly composed of roots and aromatic herbs. It is absolutely necessary for all those who watch with or visit the sick. Price 50 cents and 25 cents.

Whitwell's Bitters—A most efficacious and wonderful cordial medicine, for dyspepsia, jaundice, sickness of the stomach, flatulence, want of appetite, &c. They give a tone to the solids, enrich the blood and invigorate the whole system. No tavern should be without them. Price 12 1-2 cents a paper. JARVIS' Biletics Pills are highly important in all the above complaints, and should in most cases be used with the Bitters.

Balsamic Mixture, or Infirmary Cough Drops—one of the best compositions ever used for coughs, colds, asthma, and all disorders of the breast and lungs. Price 25 cts.

Sold at the Boston Infirmary, corner of Milk and Kilby streets,—also by his agent, J. B. WALTON, Gardiner, Me.

1y—29

## TO THE PUBLIC.

THE Subscriber would inform the public, that certain persons did, some time since, obtain a certain Patent Right, claiming for their improvement, a Reaction principle, or action two ways, vainly supposing that they were about to alter one of the fundamental laws of mechanism, by gaining in time without a loss of power, or gaining in power without a loss of time. This foolish idea they attempted to demonstrate by constructing a Press for Hay, &c. with two fixed horizontal boxes, one on each end of a horizontal frame. In these boxes the hay or cotton was to be put, or stowed, vertically, and the reaction power applied to both boxes at the same time, horizontally; thus they expected to press two bales with one and the same power, in the same time that it took to press one; but they failed in their purpose, both on account of reaction, and mode of stowing and pressing,—for it was found impossible to confine fibrous materials with bands, that are stowed and pressed at right angles with the stowing.

It is well known in Maine that Mr. Moses B. Bliss, of Pittston, Kennebec county, has recently made an important and useful improvement in the construction of a Press for Hay and other fibrous materials, and secured to himself the exclusive property of said improvement, by taking out Letters Patent for the same under the Seal of the United States, which property he claims, principally, from having made his box to revolve upon trunnions, which project from near the centre of its largest sides, so that it may be turned to an upright position for the convenience of filling and stowing, and then to a horizontal position for pressing. The other part of his specification has nothing very particular in it, except in moving the machine by means of gear-work and a small cog-wheel affixed to the axle of a large pair of locomotion wheels. This Press Mr. Bliss has had in successful use for many months, and it has been fully tested by those well qualified to judge of its merits, and met their decided approbation. He has effected in this machine what has long been a desideratum, viz. to have a moveable press; and to have it moveable, it is necessary that it should be horizontal, and to have it horizontal, there must be a revolving box.

Why I would draw the attention of the public to the specification above, is, because the said persons have abandoned their press on the reaction plan, and imitated Mr. Bliss in every particular except the revolving box, and are now attempting to palm off this imitation press under their credentials for a reaction power.

The public are advised to compare the specifications with the model now exhibiting.

CALVIN WING.

Gardiner, Dec. 31, 1828.

The Publisher of the New-England Farmer is requested to give the above three insertions, and forward his bill to Calvin Wing of this town.

GARDINER IRON COMPANY have for sale at their Store in Gardiner,

Mill Cranks, Rims and Spindles; Iron Knees, Slanchions, Cogs and Shives, Windlass Necks, Hawsse Pipes, Capstan Heads, Rims and Spindles; Crow Bars, Plough Moulds & Coulters, Axletree Shafts, Sleigh Shoes, Patent and Common Oven Mouths, Cast Wheel Hubs, Cart and Waggon Boxes; 1-2 3-4 and 1 inch LEAD PIPE for Aqueducts.

Also—a large assortment of

## IRON AND STEEL.

Old Sable, Swedes and English Round, Flat and Square, IRON; Horse, Deck and Spike Rods, by the ton or smaller quantity; Cut and Wrought Nails, Anvils, Vices, Circular Saws and Files.

The Forge and Furnaces are in operation and are prepared to furnish Forged Shapes, and Iron Castings, of any size or description. Their assortment of patterns are extensive, embracing most sorts of machinery now in use, such as Gearing for Cotton, Woollen, Grist, Felling and Saw Mills, Paper Mill Screws and Hay Press, Forge Hammers and Anvils.

Castings will be furnished at the shortest notice from any pattern that may be required, on the most liberal terms.

Their Machine Shop is well calculated for fitting and preparing all kinds of machinery.

Orders for any of the above addressed to the subscriber will meet with immediate attention.

JOHN P. FLAGG, Agent.

Gardiner, Nov. 1, 1828.

NOTICE is hereby given that the subscriber has been duly appointed Administrator of all and singular the goods and estate which were of CLARK BARKER, late of Pittston, in the county of Kennebec, Yeoman, deceased, intestate, and has undertaken that trust by giving bond as the law directs. All persons therefore, having demands against the estate of said deceased, are desired to exhibit the same for settlement; and all indebted to said estate are requested to make immediate payment to

JOHN BARKER, Administrator.

Pittston, Dec. 28, 1828.

## INSURANCE AGAINST FIRE.

THE Subscriber, Agent of Manufacturers' Insurance Company, in Boston, will insure Houses, Stores, Mills, &c., against loss or damage by Fire. E. F. DEANE.

Gardiner, Nov. 21, 1828. tf

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